



1192. f. 17.
THE ORA

TION OF THE MOST

NOBLE AND REVERENDE FA-

ther in GOD the Lord Cardis

nalles grace of Lozrain,

made and pronounced

in thassemble at

Poyll, the

King

being present, the firste days

of Septembze, In the

yeare of our Lord

1561. Trans-

lated out of Frenche into English.

by T. S.

THE ORA

FROM THE MOST

This present daye being the eight of October. 1567. The kinge beyng at Saint Germaine in Laye did permit & geue licence to William Dozel his printer dwelling at Paris to printe or cause to be printed the oracion made by the cardinals grace of Lotharinge: in the assemble at Poissy the 16. daye of September last past, & the same to put abroade & utter, forbidding all other printers the same to imprinte or cause to bee imprinted, or selle without licence or sufferance of the said Dozel, and his maiesty hath geuen me in commandement hereof to make as much expedition as I conveniently could.

De Laubespine.



Y R E, we acknowledge you for our soveraigne and naturall lord; and confesse our selues to be your most humble and obedient subiectes and seruantes: And the fidelitie whiche we haue sworne, and solemnely promised vnto your grace, we will neuer gaine go it. After our example then, and accordyng to the doctrine of God, whiche we announce, all ye that be presente, and all those lyke wise that bee vnder your maiesties rule & gouernemente in this moste chresten realme, be ye for the loue of God subiectes to all policie and humaine order, whether it be to the kyng, as to the head and soueraigne: or vnto them whiche vnder hym supplie the chiefe places nere his persone, or els vnto other by hym established thorough the prouinces, euery one accordyng to his charge, as vnto them whiche be sent by hym, to the punishing of euill doers, and to the praise of them that do well. For such is the will of God, that in doyng well you shall stoppe the mouthe to the ignorant and foolyshe: All this purpose the apostle saint Peter concludeth in these folowre words, Feare God, and honoꝛ the kyng, as though he wold saye, Honoꝛ the kyng, for that ye ought to feare God. It is he, by whom kynges do rule: And they that make lawes, ordeyn iust thinges, wherby princis doo commaunde, and the mightie doo iudge the earth, wherof he that will seke thowghtfull must nedes confesse, that all power is geuen of our Lorde God; and the vertue & strength cometh from aboue. It is he (saith Dauid) that geueth saufetie to kinges, and instructeth my handes to fight, & maketh my fingers to serue in the warre. To be short, sithens that all superioꝛ and hygh power is of God, principally then is the power of kynges ordeined by hym: wher vnto if any maketh resistance, dothe withstande his ordinance, and purchaseth to himselfe damnation: Let vs be therfore to your maiestie faithfull and obedient subiectes, not onely for not prouoking your anger, but also for conscience sake. Notwithstanding remembre hys, that you are not onely a minister of God, and of oure Lorde Iesus

A. ii.

Christ

An exhortation to the subiectes.

1. Pet. 2.

Pro. 8.

Sep. 6.

Ps. 117.

143.

Ro. 13.

The due-
tie of a
Kynge to
ward the
churche,
& of his
authori-
tee there
Eia 49
60.

Christe, but also of his Church, the whiche you noyſſe and conserue: you are therof a ſonnie, and not a lorde, a member, and not a head, as by his prophete long tyme ſithens, he warned the church whiche ſhould be aſſembled of the Gentils. For Eſaie ſayth, The kynges ſhalbe thy nourſes, and ſhal ſubmitte them ſelues to do thee honoꝝ and ſeruiſe. The kynges ſhall be broughte vnto thee, and ſhall obeye thee. And the people and realme that ſhall not ſerue thee, ſhall perſhe, and there ſhall be made ſuche waſte and deſtruction, that no habitation there ſhall bee founde.

Which ſaying our firſt and moſte holy ancient Biſhoppes aduentured to proteſte befoze their myghtieſt and moſte redoubted Emperours, and thoſe Emperoures accepted the ſame in good parte. Sainct Ambroſe ſpeakyng of the Emperour Valentinian the yonger, and of Juſtinian his moſther ſaith thus: What name or title moze honozable maye an Emperour attribute to hym ſelfe, then to bee called the Sonne of the Church, whiche was ſpoken withoute offence, and the ſame ryghte thankfully accepted. For the Emperour is within the Church, and not above. The ſame Sainct Ambroſe in a requeſt preſented to the ſame Emperour reſuſed his iudgement in his diſputation with Aurentius an Arrian biſhoppe: For ſomuche (ſayth he) as in cauſes of Faith and of the Church, Biſhoppes do iudge of the laitie, and not the laitie in their conſiſtoꝝies, & aſſemblies do iudge of Biſhops. And this, ſaith he, none will cal in doubtte y wil kepe y wel ordered courſe of y holy ſcriptures, or y wil ſolow the good auncient cuſtomes and obſeruations. Mayenge well then theſe thynges, what is he, that in cauſe of faith will denye, that Biſhoppes haue not accuſtomed to iudge of Chriſtian Emperours, and not the Emperours of Biſhoppes: In this Conſiſtoꝝie I E S V S C H R I S T hath not accuſtomed to occupye the place of a partie, but rather of a Judge. If ye treate with hym I haue learned that it oughte to bee in the Church, whiche my ſozfathers haue doone. If it bee to haue conference in maters of Faith, that conference oughte to bee made with the

23 q. 8.
cap.
conuen-
or.

Epi 33

the priestes. The lyke order was obserued vnder that greate Emperoure Constantine, who withoute any restraynte dydde permyt to the Ecclesiasticall persones free iudgemente in matters of faith, and would neuer iudge of priuate complayntes made of any Bishoppes in the counsell of Nice. It is G O D (sayth he) that hath constituted you priestes, that hath geuen you powre to iudge of vs, and not powre to me to iudge of you. He is onely youre iudge, and you oughte not to bee iudged by men. Whiche holye opinion Valentinian the elder full welledid solowe, sayeng: It becometh me not to iudge amonge the Bishoppes, where any question of the faith, or of Ecclesiasticall ordre aryseth: He ought not to iudge that doothe differ in charge, but he whiche is of lyke vocation, that is to saye, priestes oughte to iudge of priestes. In the selfe same tyme, and to lyke effecte, Gregoꝛy Nazianzene dydde preache before the Emperour Valens and tolde hym. The ordynaunce of I E S V S C H R I S T hath made you subiecte vnto my powre and to my iurisdiction: You are not he onely that ruleth, for we also rule in a greater and moze perfecte Empire, yf we dooe not submytte the spirite to the fleshe and heauenly thynges to earthly. But geue me leaue mozte noble Emperour moze frankely to vtter my mynde. I knowe that thou arte a sheepe of my flocke, and in that thou dooest reigne and commaunde, thou haste it by the benefyte and grace of I E S V S C H R I S T. But wherevnto serueth this conference of kyngly or priestly dignities, namely vnto vs, whiche neuer ne yet oure predecessours haue at any tyme experimented of oure mozte Christian kynges any vnseemely enterpryse, and that bee and doo succede in the states of them, who neuer denyed the due obedience to their kynges, no not once called the same in question. Lette then (Sire) the firste discourse of this proposition bee to this ende principally that all menne maye bee wytnesse in what reuerente sozt we humble oure selues. And howe muche wee woulde that bothe we and all they

A.iii.

that

VWhat in
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of faith
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christian
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serued,
and in
vbat esti-
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they had
their Bi-
shops &
priestes.
Ruf. li.
10. ca. 2.
Tripar.
li. 2, ca. 3
socr.
li. 2. ca. 8
Theo. li
1. cap. 11.
Sozom.
li. 1. c. 17.
Nicep.
li. 8. ca.
16.
8 Am-
brose in
the place
before: al
ledged.

The effect
of his first
proposi-
tion.

An Oracion of the Cardinall of Lozain

that be vnder our charge, should shewe theiſe faithfull obedience. Let it be alſo a manifeſt declaration of the authoritie that God hath left to vs in the guiding of ſoules, in the doctrine of our faith, and that vnder your protection: to the ende that leauyng all other thynges a parte, I maye make you vnderſtande my charge, and by whom I am therevnto authorized.

S Y R E, in this companie by your commaundement aſſembled we be a great numbre of Archbiſhops, & Biſhops, vpon whom thimpoſition of handes haue ben layd by their Metropolitanes and other biſhops of the ſame prouince, and though the grace of Jeſus Chriſte, the holy ghoſt hath ben geuen, nominated by the kinges your predeceſſours, who do ſuccede in the right of their people, they referring themſelues to them, and into theyr handes: themſelues being diſcharged of all that is neceſſarie to their choiſe or election: We be receyued vpon the view and content of our clergie and of our peoples that be vnder vs, after our inſtitution made by our holy fathers the Popes; and the holie ſee Apoſtolique, whom we acknowledge for our Superior, and all theſe ſignes and markes be accompanied with one ſucceſſion from thapoſtles vnto vs very well continued.

There be alſo a good numbre of prieſtes ſente by the Biſhops that bee aſent, and by the chapters and Clergie, and alſo Doctors of Parſes (whom I name for honoꝝ ſake) and of other famous vniuerſities, and to theym all I am inferior, in vnderſtanding, knowledge, and eloquence, and yet neuertheleſſe by them all ordeyned to make you vnderſtand one thyng: wherein (thankes be vnto God) we be all of one harte & one ſoule, & of one ſayth, vnder one God, & vnder one head, our ſauioꝝ and redmer Jeſus Chriſt, vnder one onely Catholike church his ſpouſe: hym we ſerue in ſpꝛite, vnto hym with one intention, mynde, and prayer, we bowe the knees of our hartes we worſhip and adore hym, and by hym we aſke the graces and gyftes of the holy ghoſt and haue no ſpote of Idolatrie; howeſoeuer ſome men go about to lay vnto our charge: vnderſtande therfoꝝ Syre, the effect

The vnty
of the prie
lates and
clergie of
Fraunce

the effect of my message.

It is now eight dayes passed that by your expresse ordinaunce a certayne number of persons were broughte into this place, who of long tyme haue seperated themselves from vs to our great sorrow and griefe; making a contrary profession of faith, and woulde not be obedient to our orders and obseruations, and yet in wordes shew themselves as though they were desirous to lerne and to be instructed, reentryng into this their countrey, and into the house and company of their fathers, whom when they will acknowledge for fathers, they shall be receyued and embraced for children. Against them we purpose not to obiection any reproche, but beare with their infirmitie: not reiecte them, but call them agayne, not separate them, but vnite them, to the end that we maye all with one mouth geue honoꝛ to God the Father of our Lord Iesus Christ. To them therefore in all charitie and spirite of mekenesse we answer, that we are verie glad of their profession made of tharticles of the Crede, commune to all Christian men, and doo desire with all our hartes, that like as they dooe agree in wordes, so also they woulde agree with vs in sence and vnderstandyng, as it hath appeared vnto vs they haue not doone, by their definition of the catholike church calling the same to be the congregation of the chosen. After that they touched summarily diuers pointes cleane contrary to that whiche the Catholike church doth teache and beleue, and in so greates numbꝛe, that beyng well compared vnto our profession, wherof not to speake without lawe, but to proue it accordyng to holy doctrine, euery poynte nedeth a whole day, and so the debatyng of this matter woulde requyre whole monethes.

This hath ben the cause why at this tyme I haue charged my selfe of two pointes onely, whereof the principall is to separate them, and to make them strangers: thother is the only rule; wherby we may measure our controuersies, and so come to agreement.

This latter is of the Catholike church, of the authoritie
of the

Theo-
dore Be-
za and
his com-
pany.

An Oracion of the Cardinall of Lozain

1. Tim. 3.

of the Scripture, of the holy councelles, and interpretations of the fathers: whych point, I will firſte entreate of, and the other is of the veritie of the bodye and bloude of I E S V S CHRIST in the holy ſacrament of the Eucharistia. The one is the pillar, the ſtrengthe the ſtaye and eſtabliſhmente of the truth: The other is the ſacrament of our vnitie, be- ynge by hollye communion and participation of the bodye and bloud of our lord vnited and incoꝛpozated to our ſaul- our, & made all members of one body well compoſed and a- greing, wherof I E S V S CHRIST, is the head. It is ſir ſcore yeares and moze befoze the counſell of Conſtance, be- foze to which counſel there were ſome did affirm, that the chur- che was of the choſen only, and that whoſoeuer was a ſyn- ner coulde not be accompted of the church, and namely that a biſhop whom God had reꝑroued, and ſo conſequently whi- che was a member of the diuell had no power ouer the faith- ful: Ther ſolowed them other which, ſaide, that the vniuer- ſall church was onely of ſuch as were ꝑdeſtinate. Theſe errorrs and the renuers of them were in that counſell re- ꝑroued and condempned as altogether wholly repugnaunt to the holy ſcriptures, wherein it is ſayd, that in the ſloue of our lord there ſhall alwayes be found chaſte with the coꝛne, which ſhall continue to the ende, at what tyme the ſame ſhal- be purged and clenſed by the ſanne of I E S V S CHRIST. The ſlocke of our lord doth conteyne both ſheepe and goa- tes, & theſame ſhall not be ſeperated vntill his return. Al the woꝛld is hidde to the banket, but vpon the view which god ſhal make, he that is found euil apparailled, is dꝛiuen thens: Among the virgins were founde ſiue fooles, againſt whom the gates were ſhutte. The vineyarde of our Lord hath not brought forth good grapes, but alſo baſtarde grapes, whi- che was not only filled by good huſbad men, but alſo by euil whome god will deſtroy and let out his vineyard to others. And the kingdome of heauen which is the church, is compa- red to nettes: that gather fyſhe of all ſortes, whiche ſhall not be ſeperated oꝛ deuided vntill the nette be ful, that is to ſay, in the conſummacion and ende of the woꝛlde, at what tyme the

Proffes
that the
Church
coſiſteth
in good
and euil.

Mat. 3.

Luc. 3.

Mat. 22.

Mat. 25.

Ioan. 15.

Elz. 5.

Math. 21.

Mat. 12.

Luc. 20.

Mat. 13.

the angels shall sever the evill from among the iust. And in
 this great house there be many vessels, some appoynted to
 honoz, and some to dishonoz. To be shorte among the rest.
 Apostles Judas was repayed, and of hym it is written in
 the actes, that the place of his apostleship should be filled, &
 as the psalme saith, An other shoulde take his bishoprike:
 And notwithstanding all these expresse testimonies of the
 scriptures contrary to this opinion sundry inconueniences
 haue risen, makynge this church to bee vnknown, and fan-
 tasticall, wherby the state therof shoulde be so vncertaine,
 that neither byshops nor pylesse should be certayne, no as-
 sured baptisme, and all the administration of the sacramen-
 tes vncertaine. For Predestination or reprobation bee a-
 mong the highest secretes of God, the certaine knowledge
 wherof we can not attain. And notwithstanding this mix-
 ture of good and badde together, the churche ceaseth not ac-
 cording to the sayeng of S. Paul to be the pillar and founda-
 tion of the truthe, wherin she is thoroughly instructed by
 the holy ghost, and builded vpon that stone, against which hell
 gates shal neuer preuail: with whom IESVS CHRIST
 her true spouse shall remaine to the worldes ende, although
 she is aduertised by her lord, and by the holys scriptures of
 the assautes whiche she shoulde suffer by meanes of false
 Chzistes, false prophetes, false apostles, and of the abuses,
 errors, and heresies, which should inuade her. Howbeit,
 as saint Austine answereth very wel to Ianuarius sayeng,
 The Church beyng sett and placed among so muche chaffe
 and cockle suffereth many thynges, but those thynges that
 be against the faith or good life bee not by her in any wise
 allowed or made, wherin she dothe neither holde her peace,
 nor yet dissemble, vppon which sence we acknowledge that
 she can not go out of the waye, nor yet erre, eyther in the
 faith, or in good lyfe, whiche we confesse and affirme as a
 thyng that no christian man can deny, and accursed bee he
 that gothe about to obscure her gloze and fame. The firste
 place and chiefe authoritie belongeth to this shelde, whi-
 che is the brynging sword of all those that put their trust

2. Tim. 2.

Act. 1.
 Psal. 108

1. Tim. 3
 Ioh. 14.
 16.

Mat. 16.

Mat. 28.

Mat. 24

Marc. 13

2 The 2

1 Tim. 4

5 Tim. 3

2 Pet. 3.

Epi. 119.

cap. 19.

The fa-

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che.

Pro. 40.

2. Re. 22

Eph. 6.

Psal. 119.

Adiunction of the Cardinall of Lo:ain

in God. The true light which leaveth and giveth light to
 2 Pet. 1 our feet, and is the lanterne of our waies and pathes; p:ro-
 fitable to teache, to argue, to correcte, to instruct a man in
 iustice, that he may be perfect and redy to all the good wo:z-
 kes of God: and that it is the word of God which abideth,
 1. Tim. and shall abyde for ever, whiche by the prophetes and apo-
 12 Pet. 10 stles hath been preached vnto vs. Moreover, with this we
 21. Co 2 acknowledge his spirite that giveth life, and not the dead
 letter that killeth. And to use saynt Hieromes owne wo:z-
 des, Lett vs not thynke (saith he) that the Gospell is in the
 wo:des of the Scripture, but in the sence thereof. It is in
 the marrowe, not in the barked or outward apperaunce of
 letters, in the roote of truth, not in the leaues of wo:des.
 And this wo:de of God we say, is of more antiquitie, and
 before the church, as it appeareth in the creation of the
 wo:de, and in the commandementes made to our fyrst fa-
 ther, howe be it the church was long before any written
 wo:de. For Moyses was the fyrst that dyd put the ordi-
 nances of God in writing. And our saviour CHRIST,
 being a long space in the worlde. And after his departure
 in long successe of time his wo:de was taught and preached
 by the Apostles, after his ascension; before they beganne
 to write, whiche giveth vs to vnderstande that the wo:de
 of God is as well to be receyved and acknowledged of vs
 which is deliuered vs by the traditions of the Apostles and
 their successours vnto us, as that whiche is left vnto
 2. The. 2 vs in writing. And we ought (saith the Saint Paule) to hold
 faste the traditions whiche we haue been taughte eith-
 er by wo:de, or sent by Epistle. In lyke sorte as comman-
 1. A. 15. dement to obeye and kepe them is geuen in the Actes of
 1. Cor. 11 the Apostles. And agaynst suche holie traditions yf a-
 ny be founde contentions, lette it be sayde vnto hym for
 a full answer, we nor the Church of God, haue no
 suche custome, by authoritie whereof, we knowe,
 Vincet. what Scriptures bee Canonically, and what bee Apocri-
 phall. The Canon whereof, althoughe it bee perfecte
 15. and sufficiente, yet oughte not the authoritie of the vnder-
 stande

vnderstandyng of the Church to bee counted superfluous,
 for that the holie and sacred Scripture, by reason of her
 byghenesse and maiestie, is not all together receyued in
 one sence and vnderstandyng, by reason of the diuersitie
 of opynions in sundrye sortes of menne. Wherefore, it
 is very necessarye to addresse the ligne of thinterpretation
 of the Prophetes and Apostles, accor dyng to the trewe
 rule and exposition of the Catholike Church, I speake
 namelye of this church Catholike, to the ende that ga-
 therynge the force and meanyng of the woorde, we maye
 holde that for Catholike and vniuersall, whiche hath ben
 in all places where the Gospelle hath been preached, be-
 leued, whiche alwaies and in all tymes, from the tyme of
 IESVS CHRIST vnto oure tyme of all menne hath
 been approued and allowed: whiche orde wee pur-
 pose to followe and practise. In Vniuersalitie if we doo
 confesse that to bee the trewe faith, whiche thole church
 throughtout the worlde dothe confesse. In Antiquitie (mea-
 nyng that whiche hath been sayde and spoken in all tymes)
 yf we doo receiue none other sence and interpretation, then
 that whiche oure honozable forefathers haue approued.
 In Consente, whiche I speake generally of that antiqui-
 tie, wherein we doo folowe the definitions and opinions of
 all the holy Partyes, Bishops and priests, and all other our
 auncient masters and instructours.

quod v.
biquequod se
per.
quod ab
omnib.Aug ep.
lib. cap. i

THIS causeth me to speake of the Councils, especially
 of those that be generall, the authoritie and blage wherof
 hath alwaies ben very holisome and profitable in the church,
 the same beyng instituted by God, scd whd the sanctuarie
 procedeth, first practised & put in vse by the apostles, as ap-
 pereth in their actes: Al which being well considered what
 other thyng is it, thā an assemble of all the pastors & doctours
 befoze dispersed in the church, and a congregation of them
 in one certaine place in the name of oure Lorde God? And
 if our Lorde haue assured and promised by his woorde one
 or two beyng gathered together in his name, to bee in the
 myddell of them: shoulde he refuse to bee amonge suche
 then, as are farre better, and in moze nombze lausfully

ad Ianu-
arium.
A & 15.
The effect
and de-
scription
of gene-
ral coun-
celles.

Mat. 18.

chrylo-

logus

ser. 132.

Nice. li.

An Oration of the Cardinall of Lo:ain

Psal. 110

assembled & ought truly then to rise oute with David,
 Oute as the robes of our Lorde in the counsell of the
 iusts, and in their congregation: But it hath ben declared
 unto vs, that not onely the prouinciall counsels haue bene
 corrected by the generall counsels, but also which is a more
 matter) that one generall counsell hath ben amended by an
 other. We knowe this to be saint Augustins sayeng, whi-
 che we say is to be vnderstand when there is question of cu-
 stomes and of discipline, which do change accordyng to the
 tyme, and will be changed accordyng to the qualitie of the
 places, tymes, and persons, as it is sene by experience, De
 sanguine & suffocato. But in thatticles of the faith and in
 thynges necessary to our saluation, the holy ghost is the di-
 recto, in whom is no contradiction or contrarietie, and so
 we beleue it. That it is otherwyse it ought to be proued or
 els no more spoken of. For if it were so, in vaine and with-
 out profite our ancient fathers haue had therunto suche re-
 course, and reposed in them so great affiance in all the wy-
 series and calamities of the chunche, and should not therof
 haue founde by experience the successe so happie. Of which
 good fathers that are gone before vs, behold what we saye,
 What enery of them was a man, & so might erre. But that
 all in one selfe same article, or assemble, in one selfe same
 by a doctores tynes dispersed throughout the churches haue
 erred, we denie and mainteine it to be impossible, groun-
 dyng the same vpon gods infallible promesse. Very profita-
 ble therfore is among those fathers for the conclusion of
 this purpose, do the geue vs counsell, and saith in this wise,
 What shall we doo (say the catholikes) if any parte of the
 chunche doth separate it self from the comunyon of the vni-
 uersall faith & pretere the body being yet holle before a cor-
 rupt and sick member. But if the same haue thupper hanpe
 and beginneth to attempt thinflection of the chunche, then
 leane and cleaue vnto the antiquitie, and returne to the mo-
 thers, whiche are the principall and firste burches. Among
 whom at the antiquitie hath had recourse vnto the Roman
 chunche, and hath alwayes accepted her to be the first and
 principall

De bap-
 tism. ii
 2. cap. 3.

Godlye
 counsell
 and ad-
 monitiō
 to gou-
 ern the chū-
 che.
 Vincēt
 Lynce-
 ſus.

principall among the Apostolicall churches, as: Irenæus, Tertullian, and S. Anstien doo beare witness, recountyng the bishops untill their tymes) who with all other auncient fathers haue alwaies acknowledged that church as the chief See of all Christendome, callinge the Bisshoppe thereof, Primæ Sedis Episcopum.

Nowe if in this antiquitie there be founde any errour either in any authoꝝ, or in any particular toiane or prouince, then against suche ignorance and temeritie of a felow persons, lay the decrees of ancient and vniuersall counsailes, and if in those counsailes ye fynde nothyng, serche diligently the sentences of all the ancient fathers, appoynded by the church wryten to that purpose, and gather and collect them together from all tymes, and from all places, as though they were all together present at a Councell: And that whiche all they haue openly and at sundry tymes with greates continuance agreed, accorded, wrytten and witnessed with one consent: knowe ye that without any doubt ye oughte the same to beleue, and therevnto to submitte and subiecte your selues. And aboue all thinges geue place (as they doo) to the expresse worde of God, and to the testimonie of the scripture. This is that we haue intreated concernyng the first point, This is the authoritie that we geue to the holie scriptures, to the determinations of the councells, & to the wrytinges of the olde and ancient fathers: which order we purpose to obserue, both for the confirmation of our flocks in the faith, and also to bynne home agayne suche as are gone astraye, whiche can deuise none other waye to haue their doctrine and priuate interpretation to be credited and beleued, but to despise and condemn thantiquitie of the houle, who relectyng thantiquitie go about to bynne in estimation of their owne nouelties and deuises. A thyng truely where with the Arrians were greatly troubled and dyd very well disclose Pelagius, Samosatenus, and dyuers other, and doubtlesse shall reuele all suche as will discerne a strawe in their neighbors eye, and can not see a blocke in their owne.

Nowe I come to the last poynte of my oration, whiche al-

though

Euse. li.
7. ca. 30.
Socrat.
lib. 7. ca
pit. 32.

An Oracion of the Cardinall of Rozaire

though it be last, yet in very dede the principallst. We haue
 conceived an extreme greife and sorrowe, suche a one as can
 not be dissibled, which is, y^e the most holy & blessed sacramēt
 of the Eucharistie, which our lord left vnto vs for a band
 of vnitte and of his peace: by a certaine curiositie (I can not
 terme it moze gently) of searchyng thynges aboue sure ca-
 pacitie, which contrary to the counsell of the wise man, is
 Eccle. 3. made not onely an argumēte of infinite controuersie and
 alteratiō: but also a right waie wholly to destroy the truth,
 or at the lest to erpel & driue away the same. And in nothing
 els trully is the comon prouerbe (By to muche disputyng &
 debat yng the truthe is lost) moze beilled, than in this. For
 not onely the truthe dooth perishe, but the fruite also which
 we shoulde therby receaue if we vse it wel, which consisteth
 in foure payntes: The firste is the vnitte and reconciliation
 whiche we ought to haue and make one with an other. For
 it is witten, that we beyng many in numbze are al but one
 body, which do participate of one bzeade and of one cuppe.
 1. Co. 10. And it is commanded, that when one dothe make his obla-
 Math. 5. tion to the altare, he ought first to reconcile hymselfe to his
 Ioan. 6. brother. The secōd is the vnitte with IESVS CHRIST
 Who sayth, he that eateth my fleshe, & drinketh my blood
 1. Co. 10. dwelleth in me; and I in hym. The bzead whiche we bzeake
 is it not y^e cōmunion of the body of Iesus Christ, and the cup
 is it not the cōmunion of his blood? The thirde fruite is
 the forgenesse of sinnes. For trully this blood is shed for y^e
 remission of sinnes. The fowerth & last is the attaynyng of
 lyfe euerlastyng. For he y^e eateth this bzead (saith our lord)
 shall lyue euerlastyngly. All the contrary wherof cometh by
 this disputation. Diuision among vs, separation from god,
 priuation from the remission of sinnes, and from attaynyng
 of life euerlastyng. For out of the churche there is no sal-
 uation, and who so is putte oute of the Churche, he ought
 to bee vnto vs as a heathen or publican. And althoughe
 that in this poynte there is but one onely and simple veri-
 tie, yet good God, howe many sortes doo we see of Sacra-
 mentaries? What woulde to God you woulde in dede re-
 lecte them as you seeme by wooorde in the. xxviii. article of

The Sa-
 cramente
 of the bo-
 dyc and
 bloud of
 Christ.

1. Co. 10.

Math. 5.

Ioan. 6.

1. Co. 10.

youre confession poynted. Howe ofte doo they reproue one
 an others opinon, and yet howe ofte doo they change their
 owne: In suche sorte, that in the exposition of the wordes
 of our Lorde in his supper, they be so among theim selues
 deuided, that a manne may easily thewe you righte opini-
 ons at the least, not onely diuers, but some of theim also
 cleane contrarpe. Howe muche better were it to perseuer
 in the opinion whiche the Catholike church deliuered vnto
 vs frome the beginnyng, whych in few wordes is this. The opi-
 nion of
 the sacra-
 ment in
 the begin-
 ning.
 That the very and lyuinge bodye of oure Lorde IESVS
 CHRIST, and his very blood is ppresent in this holy sa-
 crament, and is there receyued. And these be those reasons
 besides an infinite number of other, that kepeth withyn the
 vniuersall church in this simplicitie of confession and pu-
 rite of faith, my reuerend brothers the archbishops and
 bishops, and al other that be for the religion here assembled.
 First and foremost, the very and expresse wordes of oure
 Lorde, This is my bodye, This is my blood. Whiche
 wordes, yf they be not of so great force as they be in word
 and sounde, why bee the selfe same wordes, and the lyke
 in all poyntes repeted by the three Euangelistes, and by
 the apostle Saint Paule: Wherefore after the sayenge of
 Sainte Mathewe, the fyfthe of the Euangelistes, Sainte
 Marke, Saint Luke, or sainte Paule doo not write after
 suche fashion as oure sacramentaries so longe tyme after
 would make exposition, sithens that it is not a thyng con-
 trary to the custome of the said Euangelists, that in a matter
 of farre lesse impoortance, they them selues sometymes doo
 make exposition, and sometyme the wrytyng of the one is
 made playne by the other. As where the first and the thirde
 saythe, That it is a harde thyng, yea and impossible for a
 ryche man to entre into the kyngdome of heauen. The se-
 conde (as it were) expoundyng the other, calleth hym the
 ryche man, which putteth his trust in his rycheesse. The o-
 ther. iiii. also doo saye, that that thyng which to men is im-
 possible, is possible with God, The like also is to be sene in
 other places sufficientely, whyche so; breuittie I do omit.

An Oracion of the Cardinall of Lozain

So sayth that holy martyr and philosopher Justin in his seconde apologie to the Emperoꝝ Antonine that the apostles haue taught vs in their writings which bee called the gospels, that this holy meate which we calle Eucharistia, is the flesh, the body & blood of our sauioꝝ IESVS CHRIST. But in this point there is muche moze: And because that in these selue wordes (Hoc est corpus meum) spoken by saint Mathew and saint Marke there should remaine no doubt, Saint Luke hath expessed the same by wordes, makynge therof no maner of doubt foꝝ ambiguitie. This is my body (saith he) which is deliuered foꝝ you, as though he wold say, not a mysticall bodye, as the churche is called by S. Paule, but the body of the flesh of Iesus Christ certainly true and conceiued by the woꝝkyng of the holy ghoste, of the purest blood of the most blessed and perpetual virgin Mary. This body of flesh I say, wherewith (the day after he spake these wordes in his supper) he dyd reconcile vs by his deathe vnto God his father. And here we must note that in these wordes there be foure things, An historie written, plain, true, & without doubt, a most clere & euident cōmandement, Foꝝ h cōmandemēt of our Loꝝde, doth lighten and illuminate our eyes. A Testamēt cōfirmed by h death of the testatoꝝ, & therfoze of strength & foꝝce. Which ought not to be so obscure as to cause the heires to bee in controuersie & sute about his will made so plaine and manifest by the wordes of the testament, whereby we bee heires of God, and the coheires of IESVS CHRIST. It is also a sacrament, whiche maketh and exhibith that which it doothe figurate. Which foure thinges ought not to bee vnderstanded allegorically, oꝝ spoken by parable, but the sence thereof to be kept, which we obserue, Foꝝ nothyng can bee spoken moze plaine. And yet notwithstandinge ye wyll not acknowledge this sence, who shalbe iudge of this controuersie oꝝ rather who herein shold be moze indifferent and iust, then our cōmune mother: The Church I say which went before vs, and hath regenerated vs all in Iesus Christ. And this is the vniuersall consent of our old and holy fathers, be yng either assembled

The opinion of the Euan gelists,

Fouer thinges to be considered in the sacrament. Psal. 18

Rom. 3.

bled in general councels, or els waite by them wht they were
dispersed throughtout þ churches; & in all tymes. And firste
touching the councels, so far as much as þ first. iiii. general Cō-
cels be by ye aproued & acknowledged. This same faith wher
of we haue made profession here before is wrytten in þ acts of
the councel of Nice, which was the first, and in the council of
Ephesus which was þ third. In al other councels which haue
bene sythen that tyme celebrated, there canne nothing bee
found to the contrarie, albett that alwaies euen before those
iiii. great councilles this doctrine hath ben thus pzeached &
so of all men wrytten. And the church of god during so trou-
blous tymes wanted not false bishops, false ministers, and
false christians, louers of dissensions and diuisions, who kno-
wing all kinde of Idolatrye had no more power to dissem-
ble their faith herein then these holy bishops to abide & suf-
fer the same. And thus much touchyng Councilles.

Generall
councils
approve
the veri-
tie of
Christes
holly in
the sacra-
ment.

But which way shal I begin to enter in the testimonies of
our fathers: shal I begyn fro this yere vntil þ apostles time,
folowing the order and succession of our bishops and the na-
mes of the churches, wherein God hath bene called vpon?
Shall I speake of this laste siue hundred yeares, or of the o-
ther siue hundred yeres to a thousand: Which no doubt be
great in number, & sufficient to pzecribe against an Innoua-
tour. But you desire an other thing. Let vs speake then if ye
will stand ther vnto, of the first siue hundred yeres, which im-
mediatly folowed þ deth of our Lord IESVS CHRIST.
Lette vs all make I saye of that most pure and holly tyme a
councell, where the wrytinges of al our bishops doctours and
paffours of all the churches (whether they were in Asia, in
Europa or Africa) be perused & sene, let vs folow the plura-
lie of voices of al their opynions, not onely in the cōtrouersy
which we haue in this holy sacrament, but in al other, wher
in oure payne and trauayle shall not bee greate, because we
shall fynde theym all to agree. In the firste hundred yeares
let vs appeale and calle for the apostelles and their succes-
sours, as S. Clement. I. Ignatius, and I. Denis. In the se-
cond hundred, Alexander the firste, Justine, Ireneus, Ter-

Doctors
and lear-
ned men
offundy
ages

An Oracion of the Cardinall of Lo:ain

tullian, Origene, and Cyprian. In the thirde hundred yeres, Arnobius, Lactantius, Eusebius, Athanasius, saint Ipyllarte, Emiffene, Ilichius, Pazianzene, S. Ambrose, S. Hierom, S. Augustin, & S. John Chryfostom. In the fourth hundredeth, Leo the great, Prosper, Theodoxe, and Cyrill. And in the v. hundred let vs come to S. Gregorie: & further moze if ye will, let vs call Damascene, and long after hym S. Bernard. These shalbe the iudges of our controuersies, which be not to be suspected: and of those which be most notable and ancient, ye shal haue a brefs repetitiō oꝝ recital, to thintent ye may acknowledge, y by the cōmune & vniuersal agreement of the holle Fathers, there is no place oꝝ occasiō lefte vnto vs herein, to doubt of the veritie of this body & blood: For by y wordes of our lord, & by our faith, It is verily flesh & verily blood, which beyng receiued (Accepta ait & hausta, dop so worke and make, that we be in hym, and he in vs. Is not this the truthe: But this can not be true to them (which wholly deny Iesus Christ to be very God) and to be the same which hath alwaies been in the church of God, so generally in all mens mouthes, that amonge the sacramentes of the cōmune faith, the veritie of the body and blood of IESVS CHRIST, was not had in silence, no not by the mouthes of infantes, vnto whom, as to all other (soꝝ other wise we shold not beleue it, & much lesse vnderstand y same) it was and is dailely saied, and shall be vttered by the most graue authoritie of the Church, that the same which is taken of the fruites of the earth, and in the celebration of this sacrament, placed vpon thaltare, receiued after the custome of religion, consecrated by mysticall prayer, offered, and giuen, and after the celebration finished, as it appertayneth, receiued to spirituall saluation, vsed oꝝ consumed in the remembrance of the passion, is the body and bloode of Iesus Christ: whiche we perfectly beleue, hath appeared in the kynde of humaine fleshe, and that this likour oꝝ drinke did runne downe and distill from the side of him that was perced vpon the crosse. These good Fathers (I say) did teache their Auditoꝝ to doubt nothing at all before they shold

Hilla. li.
8. de trinitate.

Leo c.
p. 13.

Augu. li.
3. de trinitate
ca 4. & 10

communicate at this holie table of the veritie of the body
and blood of I E S V S C H R I S T. For that is by the
mouthe receyued, whiche by the harte is beleued. And in
baine they answer Amen, which disputeth against that whi-
che they receaue. They made no difficultie to saie, that by
the hande of the priest there is geuen and receaued, not on-
ly that which is seen, and sanctified by him that gaue it: but
also that whiche there is vnderstanded, is that sanctificati-
on, whiche sanctifieth the receaouer, euen the bodye with-
out doubt of our Lozde, whiche as Sainct Paule writeth,
was made a sanctification for vs by the Father. Contrary
wise doo they affirme, that he which ignorantly or through
ignorance receaueth this holy misterie there, not withstan-
dyng he knoweth not the vertue thereof, yet the same is the
true bodye and blood of our Lozde I E S V S C H R I S T.
In this wise & thus plainly did the holy doctozs both Greke
and Latine speake touching this matter now long sithe us.
Whose words, specially of som of them, we haue repeted so
faithfully as we coude. So plainly (I say) haue our ancient
fathers writen, that one of them beyng the first, which long
time after the did otherwise teach (that is to say) y^e the body &
blood of Iesus Christ, was none other wise in this sacramēt,
but as a token or signe. And after he had therof wel aduised
himselfe, disputed, & reasoned, did not only in his lyfe time,
chāge his opinion, but also at the point of deeth, which is the
time to confesse y^e truth, or neuer, in his last wo:ds affirmig,
& stedfastly spake as foloweth. Truly we beleue these miste-
ries after the benedictiō, or ecclesiastical cōsecration, to be y^e
very body & blood of our sautoz, being induced and perswa-
ded to beleue y^e same, by thauctoritie of thancient church.
We thā beleue & cōfesse acording to y^e saying of y^e scripture,
and of y^e holy fathers y^e the body & blood of Iesus Christ, by
thunspcakable operation of y^e grace of god & y^e power of his
holy spirite, is in these holy misteries p̄sent, geuen, & recei-
ued, we passe ouer to speake of the greatnes therof. Wher-
by we shold seme to make our lozde to be here outwardly vi-
sible, sensible, or perceptible. Nothng saith a holy father,
is here geuen vnto vs sensible; but vnder visible sygnes,

John. 19
Leo ser-
mo. 6.
de Iesu.
7. mens.
Chryl.
hcm. 7.
operis
imfect
1. Cor. 1.
Isychius
Leui. 22

Berēga-
rius a.
pud Gu.
Maling-
bergen.
lib. 3 de
gestis
Anglo.

Chryso-
som i. 8;
in Mar.

Ho. 60
ad popu
antioch

The ma
ner of
Christis
being in
the sacra
ment.

John. 1.
Cy. li. 4.
in 13. ca

13. 14.

Cy. Lu.

21 citat

Tho. 3

parte

que. 25

articu. 1.

Ioan. 6

Bernar

ser. 2 de

cg. 12.

inuisable thinges are there deliuered vnto vs. We abstaine also from such maner of speache, whereby contrary wise we might here seme onely to represent oure said sauour, being absent as in a tragedy or comedy. Truly the maner and fashion wherby he doth here present him selfe to vs, wherby he geueth himself, where by he is receiued and participated, is secret, not humane or natural, and yet not therfore the lesse true. We comprehend it not by sence, reason or nature, but by faith. By which as the holy counsel of spise the first of the foure chiefest dooth teache vs not to basely respectinge the visible elementes, but lifting vpp the spirit, we consider by faith the labo of god to be there set in this holy table, taking away the sinne of the worlde; and truly we there receaue his precious body and blood. Better it is to follow the counsell of the auncientes firmly to beleue the wordes of oure lordes god leauing vnto god of this his worke the meane, the way and knowledge: then in so highe a matter to thinke or utter this Jewish word. *Quomodo* a worde (I saye) of incredulitie & perdition to the Jewes, & such as follow them. Beleue faith the holy fathers vpon these wordes so often repeted, *Hoc est corpus meum*. Make no doubt thereat, whether they be true, but receaue by faith the saying of our sauour. For seeing that he is the truth, he cannot lye. Create meruelles (my brethren) and thinges to be wondered at, are saide of this sacrament, faith is there necessary, Reason superfluous, knowledge doth builde her foundation vpon reason, but faith vpon authority. Let faith therfore beleue, and serche not thunders & understanding. These thinges (my brethren) do require necessarily faith, and doth not admit reason. They require a simple beleuer, and reprove a curious questioner. We muste therfore beleue simply that whiche cannot profitably be serched out. It is not sure (I say) thus humbly to think and speake. But seynge there be some that so highly do thinke, and more than behauesth as we suppose, questioning so much, and pressing vs so neere of the manner of his presence, we are contented freely to folowe their desires, sithens so muche a gainst our myndes they thus force vs.

Then

They cannot dissemble but they & theirs be greuously of-
fended with this worde Corporaliter, in this matter. But I
take them to be men to muche exercised in the auncient wri-
ters, whereby they can excuse them selues, but that they
haue founde that woorde expressed in their wrytenges. For
the same and suche like be esloones amonges them founde
and repeted. Wherefoze better it is with modestie to inter-
prete them, then to take them in so euill parte. The fathers
therfoze both Grekes and Latins do denie, that the chysien
men haue vnitie of beynge or coniunction, onely by lyuely
faith and pure charitie, or, that (which is to one effecte) we
be onely by faithe, hope, and loue, by religion, obedience
and will, spirituallie ioyned and vnited to hym. But they
with a moze efficacie doo protest, that by the speciall vertue
and effect of this sacrament duely and woorthily receiued,
Jesus Christ dothe really and in dede communicate himself
to vs by true receiuyng and participation of the nature and
substance of his body and blood, and that verily he is, and
dwelleth in vs: as we haue already sayd, that these thynges
taken and perceiued, maketh that we bee in Jesus Christ, &
I E S U S C H R I S T in vs, accordyng as he saith, he that
eateth my fleshe, dwelleth in me, and I in hym. For the bet-
ter exposition (and the same also to recommend vnto vs) of
the said dwelling vnitie and coniunction of hym with vs,
and of vs with hym, they dyd not abhorre these aduerbes,
Substantialiter, naturaliter, corporaliter, especially S. Hilla-
rie vseth to this purpose this worde carnaliter, that is to say,
accordyng to the veritie of the substance and nature of the
fleshe of the bodie and blood of our Lorde Jesus Christ: In
suche sort, that in no other place so much or moze then here,
hath place, and is true and accomplished that whiche sainte
Paule saith. Quod sumus Christi comparticipes, corpora-
les (addo, (vrit loquar) consanguinei) quia membra sumus
corporis eius, de carne eius, de ossibus eius, That we bee of
the selfe same fleshe and blood with hym, members of his
body, of his fleshe, and of his bones. And we vsing someti-
mes after, and with them these termes, we meane not there

Cy. lib.
o. cap 13
in Ioan.
Hil 8. de
Trinita
re Chry
ostome
Hom.
is in Io-
an. 83.
Hom. in
Math.
60. ho.
ad popu
anuoch
Ioan. 6.

Ep. 3 s2
Cy. Hic
of soli-
mit. 4.
catech.

An Oracion of the Cardinall of Lozain

soze, o2 save, that the maner of this so familiar and inward
 dwelling, unitie and coniunction of oure sauour wyth vs,
 and of vs wyth him, shoulde bee therby naturall, substanti-
 all, co2pozall, o2 carnall: but cleane contrarpe we confesse it
 to be, & moze if it may be spoken then supernaturall, super-
 stantial, spiritual, inuisible, vnspexceable, speciall, & proper
 to this Sacrament: not withstanding true, & not only figura-
 tiue, o2 significatiue. And as touching hys p2esence, as little o2
 rather lesse we say it to be locall, circumscrip2tue, diffinitue,
 and subiectiue, o2 of any other physlique, o2 naturall maner.
 To be shott in this matter we receaue no maner of Este in,
 whiche Aristotle o2 anye other philosopher hath. For as we
 haue already sayde, we doo not comp2ehende it by sence o2
 vnderstanding, by reason o2 nature, that this true p2ecious
 bodye, and glorio2s bloud is here p2esent, o2 exhibited vnto
 vs: but by the onely saythe grounded vpon the aucthority of
 Hebr. 11 the worde of God, which saith beyng so, is as Saint Paule
 sayth it, of thynges inuisible, and not apparent, we beleue
 also that oure sauour geueth vs here his diuinitie, his hu-
 manitie, wyth all his goddes, tresoures, graces, and meri-
 tes, inuisible, o2 by an inuisible manner, true notwithstan-
 ding, as we haue alwayes sayde: beyng assured, that euen
 as if we beleued it not, we shall neuer vnderstande it, as the
 p2ophete doth th2eaten: so also if we humblye doo beeleue,
 Esa. 7. we shall vnderstand it, and see it aboue, { when we shall see
 Pla. 8. the God of Goddes (as Dauid sayeth) in Syon. Which bee-
 ynge contrarpe to iudgement, and speculation of vnderstan-
 dyng, and contrarpe to the capacite of mannes witte, and
 inward spirite, we must alwayes oppose and set the forma-
 litie of these wo2ces. Hoc est corpus meum, which shalbe fir-
 er and lightnyng to all consciences, in leauyng the prop2ie-
 tie as the fathers doth teache vs, p2eachyng these wo2des,
 Let vs beleue in our lo2d, & obey him in al, & th2ough al. Let
 Chr. ho vs not speake against him, although that which he shall say
 60 ad vnto vs, shal seme very absurd, not agreable, & cleancōtrary
 po. 83 in to our sences & vnderstandings. That his wo2de surmount-
 Math. eth al thing, & is to vs (as in Debe it is) moze wo2thy then al
 other thyngs. Which thing is mete so2 vs to do in al thyngs

but specially in *h* holy miseries. Let vs not regard so much
 the things only which we see, but let vs kepe oure selues to
 his wordes. For his word is infallible, and cannot be false,
 o; deceauable: Cōtrarywise the sence is easy to be begiled,
 and oftentimes is deceaued. Seyng then he hath said, This
 is my bodye, lette vs not doubt, but beleue and obeye: and
 wyth the eyes of our vnderstandyng, beholde him. The pro
 piete (I say) of these wordes, and consequently the pzeſence
 of hys bodye here, dothe agree with the other places of the
 scripture, which speke of his pzeſence with vs, and repugne
 not with any article of our sayth, especially wyth that arti
 cle of the Ascention of our lord above all the heauens, and
 of his setting at the right hande of God his father: Concer
 ning which articles ye ar the first (to my knowledge) in the
 remembraunce of manne, that euer objected them, o; made
 them to be repugnant, against the pzeſence of oure sauour
 in his supper. The holy fathers wer not so subtil, craftie, o;
 curious: but simply, and humbly pzeached, that the sonne of
 god together had his fleshe when he ascended vp to heauen,
 and also lefte it vnto vs in these holy miseries. To be here,
 to be there, Sursum helias, Deorsum helias, saith one of them
 & much better then Helias, who being rauished into *h* aire,
 did leaue & cast his cloke to his disciple. They pzeated thus in
 the celebratiō of this sacramēt, Thou, which sittest aboue w
 the father, & art here conuersant inuisibly w vs, vouchesafe
 frō thy mighty hād, to geue vs thine immaculate body & pze
 cious blood. O what a miracle is this (they cried) O *h* great
 goodnesse of God. He whiche on highe sitteth with the fa
 ther, in the selfe same instant, is betwene our hands, he ge
 ueth himself to all, which wil receiue him, & doth this in *h* o
 pen sight of al *h* assistāts wout any deceit) o; illusiō. Al her
 fore I se not but ther shold be here a fault, if the things there
 represented, wer not also pzeſent. They said, Our lord hath
 lifted vp into *h* diuine throne that, which he giueth vs to eat,
 & *h* erth to be our heuē, whē as yet we ar here remainig. this
 roial bodi in heuē, which ther is worthi of souerain honoꝝ, is
 set bifoꝝe vs in erth, & shewed to vs to see, to touch, & to cate.

Ma. 18. 29

The arti
 cle of the
 crede not
 repugnāt
 against
 the pre
 sence of
 Chritt in
 the sacra
 ment.
 Chr. ho.
 2. ad po.

601
 1517

Notable
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 crament.
 103. de
 saccedo

They

An Oracion of the Cardinall of Lozain

Sermo de bre- uitate vite. ho. 55. ad po pu. 15. in 1. ad Ti moth.

They introduced, I E S V S C H R I S T, speaking in thyse wise of this holy table to them, which camthither to receue, Eate me, drinke me, I haue lefte the in heauen aboue, and here in earthe beneath: I am ioyned and vnited vnto thee: not simply, o: in suche sorte as I am receiued of the, but I am distributed vnto thee, eaten and drunke of thee, in suche sorte, that there is so great an vnitie and coniunction made betwene vs, that beyng so vnited and ioined, we are not se- perated one from an other by any meane o: distance, but as of two made one.

Bernar- dus 2. sermon: de cen- domin.

Amb. 1. precari. ad missa

In this wise they dyd comfort the church, wandring here in earth like a most amiable spouse, sayeng: Thou haste here in earth thy hus bande in the Sacramente, whom thou shalt haue in heauen withoute couer o: baillie, and yet here verily, but vnder cloke and baillie, but there manifest. They were bolde thus also to speake to the hus- bande. How chanceth this swete Iesus, that we little wo- mes crawlyng on the earth, we I say, dulle and ashes, haue thee befoze our handes and eyes, and in the meane whyle, thou art all wholky sitting at the right hande of the Father, who in one moment of an houre, from the east to the weste, from the north to the southe art p:esent, and assistant to all men, one in many, thy selfe in diuers places, whence com- meth this? Truly not by our meanes o: desert, but of thy will and good pleasure, and of thy goodnesse. They prepa- red the priest, befoze he should celebrate, to adresse hymselfe in this wise to our Lord, with what contricion of hart, abun- dance of teares, reuerence, chastitie of harte, and puritie of spirite, ought we to celebrate this celestiaall and diuine sacri- fice, wherein thy fleshe is verily receiued, wherein thy blood is verily drunke, wherein the highest thynges are ioined to the lowest, & the diuine thynges to the humaine: Truly they that teache & preache thus, douteth not, but that the body of our Lord, so many hundzeth yeres passed beyng receaued a- boue in heauen, is there, and here also together to bee vnto vs in this sacrament p:esent, p:esented, and exhibited. If

Da. 1. 4. ca. 14. thou require the maner (so often to repete it, and neuer to attaine the knowledge: how this is done: let it be sufficient

so; the to vnderstand that it is the worke of the holy ghost.
 And we knowe nothyng moze, than that the worde of God
 is true, of great efficacie, and almightie, but the maner ther
 of is inscrutable. They thought nothing lesse than affirme,
 that the said body of our Lord came dowlne from heauen, or
 byd remoue or depart, or that it was drawen out, as one of
 them sayde very wellet, Non quod ipsum corpus assumptū,
 ex cælo descendat. &c. With whome we agree, and mynde
 with the nothing lesse thā to make him com down, to pluck
 him from his fathers righte hande, or to assent to all other
 suche vnfitte and vnseemely termes. For contrarywise,
 moze than euery day in this holy misterie, we make professi-
 on of the faith which we beleue of those articles, singyng,
 Qui sedes ad dexterā patris, miserere nobis. Et, Sursum corda.
 Habemus ad Dominū. And yet not withstanding, they lay to
 our charges suche, and so vnwoorthy absurdities, as though
 in this Sacrament, Nos Christum Dominum cælo vel di-
 moueremus, vel eliceremus, vel etiam descendere faceremus.
 For euen oure schoole menne dooe teache the contrarie.
 With like true meaning our aduersaries woulde make S.
 Augustine of their part, alleagyng hym Ad Dardanum, al-
 though they can not be ignorant if they reade the whole e-
 pistle (as I doubt not but they doo) that there is no menti-
 on at all made in that place of this holye Sacrament. And
 forasmuche as so often tymes this holie man, hath in other
 places, bothe preached & wrytten, we ought to draw out his
 meanyng touchyng this point, rather from al his other pla-
 ces, then out of this epistle: the meaning wherof, we haue
 presently answered, not wātyng other solucions in that be-
 halfe. Of like simplicitie and true dealing be our aduersa-
 ries here present, that is to say, being farre from Almaigne,
 and as one woulde say, contrary to the lawe, slaunderyng
 the deasse, doo impugne that, whiche we doe not defende,
 that is to say, the Consubstantiation, whyche for that it is
 not receyued in our frenche churche, we will leaue it to the
 pyncis and preachers of the holye Empire, which be called
 Protestantes to mainteyne, who at the least in this poynte

Thom.
 3. part.
 quest. 65
 artic. 3.
 Epist. 75.

Leuit. 13

An Orat[i]on of the Cardinall of Lozain

Pres. 4. doo agree with vs against them whome Germany together
centur. with vs calleth Sacramentaries. And those Germaines ac-
Magde- cordingly folowing the most plain, most true, & most mighty
burgen. wordes of our sauioꝝ, do at this day constantly hold and main-
teyn the presence, & cōmunication of þ body & blood of our
Lorde I E S V S C H R I S T to be in this Sacrament.

But nowe I come to that point which you haue both here
and els where twitten of this Sacrament, ouer and besides
that whiche is contened in the confession presented by you
in the name of you all. If you doo not este ne Iesus Christ,
to be in this worlde touching the fleshe since his ascention,
moze than he was before his incarnation: If you do not be-
leue no other body then visibie, albeit S. Austen whom you
De con- would to be of your syde, calleth it so often inuisibie. if you
sect. dis- thinke it not to be otherwise, although moze effectual in the
2. can. vsage of þ Sacramentes, thā in the preaching of his word,
Nos au- or if you esteeme theym thynges alyke, to put on I E S V S
cā. Hoc- C H R I S T in baptisime, and to eate his bodye and dꝛynke
est. his bloode at his holy table: To be shor̄te, if you or any or
Gala. 3. ther, do so fasten and lodge Christe onely in heauen, that
in no wise you wyll haue hym founde vppon earthe, and so
no moze. In cœna, quam in scena, Imo quam in cœno. Whi-
che wordes be not requisite to be translated, soꝝ feare of such
as be weake. We contrarywise, beyng taughte that the sup-
per is celebrated here benethe in this worlde, and not aboue
in heauen: and beyng not so quicke witted, subtil, or wise,
that we can comprehend a thyng verily, and in substance ab-
sent from the sayd supper, to be not withstanding verily,
and substantially exhibited and receaued: and soꝝ a conclu-
sion, to bee there, and not to bee there, soꝝ feare to dispoyle
and euacuate the holy signes of thynges onely figured and
represented: and not presented or to be presented, to sepa-
rate, absent, and seuer theym, as farre as heauen is frome
the earth. Whereunto we answere you with like wordes,
That vs be as farre of from your opiniō in this case, as the
highest parte of the heauens is from the lowest parte of the
earthe. D; lette them all see and indge whiche measureth
the

the pointes of our religion as they ought to be measured by
 Theologie, and not by philosophie: whether of vs dothe at-
 tribute moze to Iesus Christ our lord & god, whether ye oꝛ
 any other among you whiche doo mainteine that there is a
 place so prescript in heuē, wherunto he is ascended, wherin
 onely he is accordyng to hys body, & els where he cannot be: oꝛ
 we, who although we beleue him to be in heauen, do not foꝛ
 all that ceasse to beleue hys he is in all places where his holpe
 mysteries are celebrated: and not otherwise, making no fur-
 ther inquirie of the maner, than as his omnipotent woꝛde
 dothe teache. Graunt most puissant & mightie god, hys as the
 first heresie among hys disciples of his sonne our sauioꝛ toke hys
 like occasion of his woꝛde, Durus est hic sermo, which was
 so difficulte, that diuers of them murmuring wente backe
 and folowed him no moze, so also that this new and last con-
 trouersie, This Sacramentarie warre (I say) which so of-
 ten dothe renewe take not a way from vs the occasion of com-
 mune accord & consent, of reducyng and appeasing thinges
 to a better quietnesse of our bodies & soules, and to a moze
 tranquillitie to hys realme, and aboue all thinges that it maye
 not trouble oꝛ let our reformation presently in hand, which
 we haue begon in such sort, as it is most necessarie bothe foꝛ
 vs and our flockes. But principally that it will please hym
 to preserue vs, that in these latter days and mosse perillous
 tymes that prediction doo not chaunce, whyche a manne of
 great name and estimation among our aduersaries, dissua-
 ding a companion of his in the beginnyng, to remoue from
 him this filthie tragedie, foꝛtelling him, & almoste pꝛophe-
 cieng, that it thꝛeatned an horrible mutation, not onely to
 kyngdoms & empires, but also to hys hole church. We thinke I
 haue be moze troublesom vnto you, by resen of my lōg pꝛo-
 cesse thā I wold haue ben: & yet not so much perswaded you,
 as I was desirous to haue done, which if you wil wout auer-
 sion oꝛ resen cōtinue, & helcue no tyme of yeres passed, e-
 uen frō the death of our sauioꝛ, & from the primitiue church,
 vntil your owne separation, we wil cōmit you to your owne
 choise. And if without cause foꝛ mainteining a quarel so tuff

August.
 in psalm.
 in. de
 cōsec. di.
 can. pꝛi
 ma here-
 sis
 Ioan. 6.

Melāch.
 ad Occo-
 lam. ad.
 1525.

To Beza
 and his
 cōpanie
 the pro-
 testantes

An Oratton of the Cardinall of Lo:ain

you haue vs in such hatrede, and that so by open confession, you will deuide your selues from vs, that we seme not woꝝ this in your sighte to liue, oꝝ remaine with you, noꝝ in the selfe same temples (I tremble at the speakyng of it) to pray and make sacrifice to God, and to administher the Sacramentes: yet at the least refuse not the Greke churchē foz iudge, in this controuersie, if you so much abhorre the Latin, that is to say, the Romaine churchē, takyng recourse to a particular churchē, seyng the vniuersall churchē doo the mylike you. What doo I speake of the Greke churchē: Say beleue the confession of Ausbrough, and the churches that hath receiued the same, and you shal fynde your selues vanquished of them all. But if you can not fynde place with them whiche be deuided from vs: and that you agreyng with them almoste in all other poyntes, and in this poynte of this moste pꝛecious sacrament you can not agree, what other hope of agreement with vs (but onely by wordes) can we conceue, whiche differ from you bothe in this, & in many other poyntes: And if you be so foꝛe addicted to your solitarie opinion, become in effecte solitarie: If you wille come no nerer to our faith, & to our actions, get you also further of from vs, and trouble not the flockes wherof you haue no charge, noꝝ yet any lausfull administration. (Foz the same to vs appertaineth) accordyng to the authoritie which we receaue from God. And gꝛuyng leysure to youre newe opinions to wære old so long if God permitte it, as our doctrine & traditions haue done: Foz we lay vnto you the pꝛescriptiō of the sens of the scriptures, with moze reason than was done in Tertulians tyme, whiche shalbe a cause to restore peace to so many troubled consciences, and to leaue your countrey in quietnesse and rest.

To the
kyng.

Wherein Sire, we all doo moste humbly beseeche you in the name of God, by whom you are called to this estate, to holde your hande, and that it will please you to continue in this holy pꝛofession of Faith, whiche we haue here presently declared vnto you, accordyng to that whiche the Vniuersall churchē hath callwayes taughte, whiche is agreable to
the

the woorde & ordinance of God. And in this so doyng, you
 shal resuscitate and in you plentifully reutue þ graces whi
 che god hath placed in holy religion, not only in your grād
 mother, Quene Claude, and in youre mother Quene Ka: Quene
 therine our soueraigne lady, not onely I say) in that might Claude
 tie and wise kyng Francis the firste your grandfather, in Quene
 that good and so welbeloued Henrpe your father, in that Batha-
 well condicioned kyng Francis your bzother: but also in as rine.
 many kynges, all your pcedecessors, and all our soueraigne kyng
 lordes, frō that firste kyng Clouis euen vnto you, of whom Fraun-
 neuer was there one that strayed from this holy Catholike ces the
 faith, no not one euer founde to forsake the religion of his first.
 ancessers, and they all haue by succession left and transmit- kyng
 ted vnto you this name of moste chxistian kyng, and sythe Henry
 sonne of the church. God almightie graunt, that your suc- the se-
 cessors maye receaue the same frome you in like integritie conde.
 and perfection, and that our God vpon you our soueraigne Fraun-
 lord, nor vpon your subiectes, do exercise his mighty hand ces the
 and the punishmentes of his iuste iudgementes. And you second.
 madam, seying the whole realme hathe geuen vnto you all
 manner of administration and gouernement, during the mi-
 noritie of oure kyng and soueraigne L. M. R. D. C., keepe
 vs well this ietwell soo pzecious, and rendre hym agayne
 vnto vs, when he shall haue accomplished his full yeares,
 of the selfe same religion and sayth, wherin he is deliuered
 vnto you, and wherein hitherto you haue so carefullpe in-
 structed hym. And herein you shall doo an acte so greate as
 that holy quene Clotide dyd, whiche is set befoze your eyes
 to sololue, who by her holpe instructions, was the meane
 and cause of byngyng of Clouis her husband to the chx-
 stian religion. And you madame herein shall kepe the kyng
 your sonne well instructed, accoordinge to the intente and
 will, of that good kyng Henry your hus bande. Wherfoze
 madame, in the name of your saide beloued hus bande, we
 moste humbly besече you, that lyke as we haue nothynge,
 that next after God more deere vnto your graces, than your
 coinmune, and cuer pardurable and indissoluble loue, euen
 therfoze